

THE
Jewish Intelligencer.

VOL. 1.

OCTOBER, 1836.

No. 3.

HISTORY OF THE JEWS.

(Continued from page 58.)

CHAPTER II.

Isaac and Jacob.

Isaac was forty years old when he married Rebecca, and for a space of time which probably extended to twenty years, had, like his father, to believe that the promises would be fulfilled without seeing any progress in their accomplishment; for his wife was barren. He therefore prayed the Lord to give him offspring, and in answer to this prayer Rebecca became the mother of twin sons, the elder of whom she called Isaac, and the younger Jacob. That such should be the case was made known to her by a divine communication before their birth; when she was informed that they were two nations, that they should be two manner of people, that one should be stronger than the other, and that the elder should serve the younger. Esau was a hairy man, wild and reckless in his disposition, and employed himself in hunting; but Jacob was, like Abraham and Isaac, a husbandman, and retained the comparative gentleness and thoughtfulness of that occupation; so that his habits and disposition rendered him the more suitable to become the parent of a great and united people.

In those days much was included in the birthright arising from primogeniture. He that possessed it was natural heir to the chieftainship of his tribe or clan—and this included the office of priest in addition to supreme authority as king. The chief was revered and obeyed as the father of his people. Hence no youth deemed himself at liberty to cast off the shackles of parental restraint when he had attained to the age of manhood: but parents were loved, and honored, and obeyed as those having authority all the days of their lives. It is to this natural and correct view of relationship that we attribute these events which soon afterwards occurred. The enraged

Esau was resolved to execute vengeance—but reverence for the blind and feeble chief induced him to postpone the deed until his father, who held that office, should have died. And thus when Joseph's brethren conspired against him they dared not to act openly, although the hands of some of them had before then been washed in blood; and so, when taking Benjamin into Egypt was necessary to preserve the family from starvation, his brethren would not take him without their father's permission, although they could have taken him by force and pleaded necessity as their apology. To be possessed of the birthright, therefore, was a matter of great importance. Yet it was possible for the heir to alienate his right by his own act, and also for the chief in possession to divert the course of succession into some other channel than that indicated by primogeniture: both of these contingencies concurred in relation to the two sons of Isaac. Esau, as the elder son, possessed the birthright, and therefore expected to succeed to supreme authority in the family on the death of his father. But this right he undervalued, and hence returning from the chase fatigued and hungry, he was induced to sell it to his brother for a mess of pottage, petulantly saying that he was ready to die, and that the birthright would be of no use to him. After this Jacob succeeded in obtaining the patrimonial blessing which Isaac designed for Esau, and thus became the acknowledged heir of his father. Isaac being feeble and blind, proposed to give Esau his blessing before he died. To Esau he was partial, but Rebecca loved Jacob, and knew that it was the will of heaven that the peculiar blessing promised to their race should descend in the line of Jacob, she therefore substituted Jacob for his brother, and Jacob obtained the blessing, by which he was constituted lord of the family. Soon afterwards Esau came in and discovered the deception practiced on his father; but the blessing was a solemn act which could not be reversed; with tears he besought his father to bless him also: and he did bless him, but it was with an inferior blessing, and included his obligation to serve his brother, until becoming strong, he should break the yoke from his neck.

This affair was productive of hatred in the mind of Esau, and a determination to kill his brother as soon as his father should have died, that thus by the death of his rival he might regain his rights. To guard against this, Jacob was sent from his father's house, and went to Mesopotamia to reside with his mother's relatives. There is something very beautiful and interesting in the parting admonition and blessing of the now venerable Isaac. The charge was that he should not marry a Canaanite, but take him a wife from the daughters of Laban, his mother's brother; and the blessing was, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou

mayest be a multitude of people: and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham." From this we see, that however unintentionally Isaac had acted in blessing Jacob, he had acted correctly, and according to the divine will. And now while Esau, who had previously grieved his pious parents by taking two Canaanitish wives, took him another wife from the family of Ishmael, Jacob left home, and, obedient to his father's direction, directed his course to Charran, in Mesopotamia, the home of his ancestors. Before this time Isaac had been induced, by the occurrence of a famine, to remove to Gerar, and there the Lord renewed to him the splendid promises, with respect to his posterity, which he had made to Abraham; adding these momentous words, "and in thy seed shall all the nations of the earth be blessed." The same promise was given to Jacob: while the solitary traveler was taking repose on his journey he was favored with a remarkable vision, in which he saw the providence of God illustrated by a ladder reaching from earth to heaven, and angels ascending and descending upon it: and he heard the Lord from on high confirming to him the great assurances made to Abraham and Isaac; and promising moreover to himself success in his present pursuit, and safe return to his father's house. Thus cheered on his way, he raised a humble monument of the interesting event, and called the place, which before that time was called Luz, by the new name of Bethel, which means the house of God.

Arrived at his destination, he saw persons collecting their flocks at a well to water them. In a short time his cousin Rachel approached, attending the sheep of his uncle Laban. Jacob was received by the family with much kindness, and after remaining there a month, he made proposals to Laban for his daughter Rachel: he had left home without wealth, and therefore had no dowry to give for his wife, as in those days was customary; but he contracted to give Laban seven years service for his daughter, which he duly rendered.

When the day of espousals came, Laban resorted to the stratagem of substituting his elder daughter Leah, but agreed to let Jacob have Rachel also, upon his engaging to serve him other seven years, which he did. Subsequently to this, a contract was formed between them for farther services; Jacob agreeing to receive as his wages, such of the flocks as should be of particular colors. This contract proved highly advantageous to Jacob; who availing himself of his knowledge of the habits of the animals, and being favored with the especial blessing of God, soon became possessed of the better part of the flocks. Meanwhile some little jealousies arose between the two wives on ac-

count of their comparative fertility, and each gave her servant to Jacob, according to a practice already noticed in the case of Sarah giving Hagar to Abram. After a long continuance with Laban, Jacob received an intimation from God that the time had arrived for him to return home. The conduct of Laban had not been satisfactory to Jacob, and now it was found that he was envious of his increasing wealth. Jacob, justly supposing that Laban would oppose the leaving of a large family, with which he expected to increase the opulence and strength of his tribe, resolved to leave privately; and his wives fully concurring in the proposal, he did so. To this place he had gone many years before, single, alone, and without wealth, but he went with the blessing of his pious father, and with the richer blessing of his father's God. Now he leaves with immense wealth, in cattle, flocks, asses and camels, male and female servants, beside his wives and the very important treasure of eleven sons and one daughter born to him in Mesopotamia. When Laban was apprised of his having left, he pursued and overtook him, and the result might have been very disastrous had not the God of Jacob restrained the wrath of Laban. They became reconciled, and entered into a solemn covenant, in which Jacob contracted to act kindly to his wives, and not add other wives to them; and their father contracted not to pass beyond a rude monument which they erected between them, and which they called Galeed and Mispheh, words which signify, the heap of witness and the watch-tower.

After this Jacob was comforted by a vision of angels: but recollecting the cause of his leaving home, he deemed it prudent at once to seek reconciliation with his brother, and therefore sent him a humble and respectful message. When the messengers returned, they stated that Esau was coming, and with him four hundred men. Suspecting that Esau's coming was of a hostile character, Jacob set apart and sent forward a valuable present to his brother; and divided his flocks into two bands, in order that, should his suspicions be realized, one band at least might escape. Having made this arrangement, he offered up prayer to God, acknowledging the mercy shown him, pleading the promises made to him, and soliciting Divine protection. During the night, while he was alone, one who had the appearance of a man, but who was a divine person, the Angel Jehovah,* wrestled with him until the break of day; Jacob would not let him go until he obtained his blessing; he succeeded, and God blessed him there, and told him that since as a prince he had power with God and with men, and had prevailed, his name should no more be called Jacob,

* See "Joseph and Benjamin," Vol. ii. Part ii. Letters 4 & 5.

which signifies a supplanter, but Israel, which signifies a prevailer. In the progress of this remarkable encounter the thigh of Jacob was put out of joint and the sinew shrunk; in consequence of which the children of Israel eat not of the sinew of any animal corresponding to the sinew which shrunk. Notwithstanding this encouragement, Israel did not cease to act cautiously; and in his progress to meet his brother he put foremost the handmaids and their children, then followed Leah and her children, and lastly, that they might have the best means of escape, his beloved Rachel and her one son Joseph. But the event was favorable. Esau, though violent, was frank, generous, and forgiving. While Israel approached him with signs of reverence, "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept." Esau had now himself become rich and powerful, the chieftain of the Edomites, and founder of that race; he therefore at first declined receiving the present, assuring his brother that he had enough, but he afterwards received it, and invited Israel to unite their encampments. Israel, afraid of such a measure producing some fresh dispute, cautiously declined the invitation, assigning the very natural excuse, that as his party was encumbered with cattle, and the children tender, they could not travel so quickly as the Edomites, and that therefore it would be better for the Edomites to go forward and the Israelites to proceed leisurely. Then, instead of following his brother to Seir, he immediately turned off across the Jordan, and settled at Shalem, where he purchased a field and remained in security, until a dispute with the princes of the country rendered it necessary for him to seek a safer encampment.

Sechem the son of Hamor, the great chieftain of the tribes which occupied that part of Canaan, violated Dinah, the daughter of Israel; and, acting on a notion that has always prevailed in Arabian tribes, and has descended from them to the Spaniards, that if a female be injured, it becomes the duty of her brothers to execute vengeance for the indignity offered to the family, Simeon and Levi, without consulting their father, took up the quarrel.

It was proposed that Sechem should marry Dinah, and that the Sechemite males should be circumcised. These terms were agreed to, and while the men were disabled from defending themselves, (by the still remaining pain of circumcision,) Simeon and Levi with their followers fell upon them, put them all to the sword, and desolated their country. This act of disobedience to his authority, and cruelty towards his allies, sank deeply into the heart of the peaceful patriarch, and was remembered by him when, on the margin of eternity, he called his children around him to tell them what should happen in the last days.

Israel, acting under divine direction, now removed to Bethel ; and as his family had brought with them various images connected with the idolatrous practices still pursued in Mesopotamia, he collected all these and put them away from his house, afresh dedicating himself and family to God. The Divine Being here again condescended to renew to him the great promises made to his race. From Bethel he removed to Ephrath, or Bethlehem, the place at which Jesus Christ was born 1738 years afterwards. Before they quite reached this place, Rachel, his beloved wife, presented him with another son and died, calling that son Benoni, the son of my sorrow ; but the father called him Benjamin, the son of my right hand. Having raised a monument over her grave, he removed to an encampment beyond the tower of Edar ; and here his domestic quiet was again disturbed by the crime of Reuben, his eldest son, who wickedly violated Bilhah, Rachel's handmaid, whom she had given as a concubine to Jacob. He now, after many years absence from his father, meets him at Mamre. The venerable patriarch Isaac had blessed his son when he left him, and now he had the gratification of knowing that the directions he gave him as to marriage had been duly regarded, and the prayers he had offered for his welfare heard and answered. To himself the promise had been renewed, that from him should spring an innumerable posterity ; yet his faith had been tried by the fact that he had but two sons, and by the intimation that only one of these was included in the promise. But now he is cheered by finding that one the father of twelve sons ; of these, Reuben, Simeon, Levi, and Judah, were the elder four, and were the sons of Leah ; the barren Rachel had given him as her substitute her servant Bilhah, who was the mother of Dan and Naphtali ; Leah in like manner gave him Zilpah, who was the mother of Gad and Asher ; after this Leah bare Isachar and Zebulon ; and lastly, Rachel had been blessed with offspring, and become the mother of Joseph and Benoni, or Benjamin, who completed the twelve sons ; beside whom he had a daughter Dinah, of whom Leah was the mother. And now the patriarch Isaac, thus comforted in the evening of life, closed his earthly career at the age of one hundred and eighty years, and was buried by his two sons ; and as the extensive wealth, the numerous servants, and the multitude of cattle possessed by each of them rendered it inconvenient for them to live together, they finally separated in a friendly manner—Esau settled at Mount Seir, and Israel remained in Canaan, until events occurred which separated him and his family from that country, until the time when his posterity took possession of it according to the promises made unto their father.

These events were of the most trying and yet most important

character—events which present some of the sons of Israel in a very unfavorable light, and which render it necessary for us to remark that the great purpose of God in the increase of this family did not include the sinless perfection of its members: this family was to be the depositary of divine revelation, and in their line the Messiah was to be born; but Abraham had equivocated concerning his wife, saying that which in one sense was true, while he designed it to be understood in a different sense; Isaac had made a similar statement concerning his wife which was altogether untrue; and Jacob had practiced deceit to obtain his father's blessing. Thus they were but men, although they were good men, an appellation which cannot be given to all the sons of Jacob. Rachel was the favorite wife of her husband, and her son Joseph was the object of his father's peculiar affection, especially after his mother's death: hence he made him a coat of many colors, which he was pleased to see him wear; Benjamin, who was his only uterine brother, was young; the other ten brethren saw the father's attachment, and envy arose in their minds. Two dreams which Joseph had, and which he freely named to them, changed that envy into hatred. In one of these he saw himself and brethren binding sheaves of corn, and their sheaves bowed down to his sheaf; and in the other he saw the sun and moon, and eleven stars, make obeisance to him. As these dreams intimated the future superiority of Joseph, the ten brothers resolved to destroy him, and finding him in a field they seized him with this intent, but by the remonstrances of Reuben they were induced not to shed blood, but to leave him in a deep pit to perish; soon afterwards a company of merchants passed by, and at the instance of Judah they took him up and sold him to the merchants for a slave. They then dipped his coat of many colors in blood, and took it to their father, representing that they had found it, and feared their brother had been devoured by wild beasts. The father's agony was intense; "he refused to be comforted, and he said, I will go down into the grave with my son, mourning."

But this heart-rending affair was by the wonderful providence of God rendered subservient to the saving many souls alive, and amongst the rest those of Israel and his family. Joseph was taken into Egypt, a beautiful youth, seventeen years of age, but a slave. Here he was sold to Potiphar, captain of the king's guard, and in a short time he so commended himself to notice, that his master placed all the affairs of his house in his hands, and he managed the whole:—the Lord was with him, and whatever he did, the Lord made it to prosper. But now he was to be for a time degraded, to make way for his higher elevation. The wife of his master became the subject of disorderly passions, and made a demand upon Joseph which he could not righ-

teously obey. He therefore refused, saying, "my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness and sin against God?" Joseph was now doomed to feel the power of that woman's rage whose love he had rejected. She laid a false accusation against him before his master, and Joseph was forthwith cast into prison. Here his good conduct so engaged the notice of the keeper, that he entirely trusted the other prisoners and all the concerns of the prison to his supervision.

Amongst the prisoners entrusted to his care were two of the king's servants, his butler and his baker; each of these dreamed a dream in one night, and they named those dreams to Joseph, who interpreted both of them; he told the butler that in three days he would be restored to his office, and he told the baker that in three days he would be hanged. The events were as he had foretold, the butler was restored, and though aware that Joseph was imprisoned unjustly, he thought no more of him, until two years afterwards. Pharaoh the king had two dreams which very much troubled him. To give the interpretation of these dreams exceeded the power of those who professed to be skilled in divination; then the chief butler addressed himself to Pharaoh, and named what had happened to himself in prison. Joseph was sent for immediately, and upon hearing the dreams, he explained them as symbolical of seven years of great plenty, which were about to commence, and which would be followed by seven years of severe famine; and hence he recommended the king to appoint officers who should make such provision during the years of plenty as should secure a necessary supply for the succeeding years of famine, and this he suggested should be a fifth part of the produce of the prolific years. The king instantly saw the wisdom of this advice, and justly inferred that Joseph was the most suitable person to be entrusted with the management of the whole business. Joseph was in consequence made the king's prime minister, having no superior in the land but the royal occupant of the throne. He had been a slave thirteen years, and now was taken from a prison to be ruler over all the land of Egypt, and to hear the proclamation made before him, "Bow the knee!" He served the God of his fathers, and he made him to prosper.

The inhabitants of Egypt were divided into castes; the chief of these was the priesthood: its members included the king, the public astronomers, by whom all the agricultural labors of the people were regulated; the public geometricians, whose service was indispensa-

ble, since the Nile annually obliterated the landmarks of the country; in their hieroglyphical characters the public events were recorded; they were the teachers of religion, they were the physicians, and in short, to them belonged the whole patrimony of science.

As therefore Joseph had now intruded into the peculiar province of this powerful caste, the king, probably with a view to disarm their jealousy, married Joseph to the daughter of the priest of the sun, who dwelt at On.

The seven years of abundance came as predicted, and Joseph gathered one-fifth of that abundance into the public granaries. Afterwards the seven years of famine commenced, and pressed heavily, not merely on Egypt, but on the surrounding countries. No food was to be obtained where Israel and his family resided, yet they heard that there was corn in Egypt, and the patriarch sent his ten sons thither to purchase—but the son of his age, the only remaining son of his beloved Rachel, he kept at home; for now Joseph was, as he supposed, no more, his soul was bound up in Benjamin. Their reception by their brother, who knew them, but was unknown by them; their alarm when accused and imprisoned as spies; their self-reproach for their cruelty to their brother Joseph; the detention of Simeon until Benjamin should be brought; their consternation on finding their money returned in their sacks; the distress of their father on hearing that Simeon could not be released, nor they obtain food unless Benjamin should go with them; his reluctant consent and pathetic exclamations; the second reception of the brethren; their fear when brought into the house to dine with the unknown Joseph; Joseph's emotion on seeing his uterine brother; their surprise at the Egyptian's serving them in the order of their respective ages; the expedient of putting Joseph's cup into Benjamin's sack, sending them away, and then bringing them back on the charge of purloining the cup; their protestations of innocency; their consternation on finding the cup in Benjamin's sack; the matchless speech of Judah, entreating that he might be accepted as a slave, and his brother be liberated; and the bursting forth of the full heart of Joseph, when he told them, "I am Joseph!" with the tender manner in which he apologized for their unkindness to himself, since God had overruled it for good:—these are particulars concerning which no one can speak in language that will not be dull and chilling when compared to the incomparable beauty with which the narrative is given in the sacred book of Genesis. It is the most pathetic in human language: the editor hopes therefore to stand excused for referring the reader to that narrative, rather than furnishing the detail himself.

The aged patriarch parted with his sons, saying, "Joseph is not,"

Simeon is not, and ye will take Benjamin from me! All these things are against me. Ye will bring down my grey hairs with sorrow to the grave!" Now he is told by his returning sons, "Joseph is yet alive, and is governor over all the land of Egypt." He supposes the tale to be too good to be true, and his heart faints within him; but he looks up and sees the wagons at his door, sent for his use in removing, and he exclaims, "It is enough! Joseph my son is yet alive! I will go and see him before I die!"

When Israel was on his way to Egypt, he stopped at Beersheba to offer sacrifice to God, and there was again favored with an assurance from heaven of the divine protection, and an intimation that while in Egypt his family should become a great nation. At this time they amounted to seventy persons, who, with their cattle and all their substance, arrived in Egypt, and were met by Joseph, who presented himself to his father, "and he fell on his neck and wept a good while, and Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive!" As shepherds were a very low caste in Egypt, and held in abomination, it was arranged with Pharaoh that Joseph's relations should occupy Goshen, the place selected by Joseph; Pharaoh generously directing him to place them in the best part of the land; and here they dwelt and had possessions, and multiplied exceedingly,* while Joseph pursued a policy, which, while it provided the Egyptians with food during the years of famine, made all their land (excepting that of the priests) the absolute property of his royal master.

After Israel had been in Egypt seventeen years, he found that the day of his death drew nigh, and therefore caused Joseph to swear

* "In order that the promise of Jehovah, 'that all nations should be blessed in Abraham,' might be accomplished, it may easily be conceived that it was necessary that Abraham should become a people. But there was no country where it could have been accomplished in so short a time as this. Canaan was already fully peopled, but in Goshen there was ample room for them to increase and spread. The Canaanites would not have looked on quietly for so many years, and have witnessed their increase; whereas the Egyptians would feel themselves bound by gratitude to Joseph, at least during the first century after his death, to abstain from any injury towards his nation. No where else could Israel have been kept so free from mixture with other nations as in the neighborhood of the Egyptians, whose religion inspired them with a horror of pastoral tribes. The land was at the same time fruitful, and facilitated the existence of numerous families. Finally, Egypt already possessed a civil polity more perfect than existed at that time in any other country; and though no human means were necessary to form a law giver for Israel, yet by constantly observing a people living under a constitution which regulated the rights and duties of even the lowest of the people, the Israelites were prepared to value and receive a similar constitution themselves."—*Helen's Pilgrimage*.

unto him that he would bury him in the burying place of his fathers. He then gave his patriarchal blessing in the most solemn and interesting manner to Manasseh and Ephraim, the two sons of Joseph, designedly and prophetically placing his right hand on the head of Ephraim, although the younger of the two, and his left hand on Manasseh. These he adopted as his own sons, and hence the posterity of Joseph were not called the tribe of Joseph, but the tribes of Ephraim and Manasseh; and he gave to Joseph one portion above his brethren, which he took out of the hand of the Amorite.

The dying patriarch then called together his sons, and in a truly prophetic spirit told them of that which should befall them in the last days. In symbolical language he pointed out the future condition of the tribes. Judah was named as that from which Messiah should come, and its distinct existence and authority as a tribe* until then was promised. Reuben the first born had defiled the couch of his father, and his birthright appears to have been transferred to Joseph, although the government was assigned to Judah, and the priesthood devolved upon Levi. The treacherous and bloody conduct of Simeon and Levi towards the Sechemites received the malediction of their dying sire: his soul participated not in their secret, nor would he have his fame associated with such a deed. Their portion was, "I will divide them in Jacob, and scatter them in Israel;" and their future history shows that the Levites, though honored with the priesthood, were divided, having only forty-eight cities, and these scattered throughout the land, and that the Simeonites had but a small portion, a few towns and villages of no importance, in the worst part of Judah's lot.

While Israel delivered this prophecy to his assembled children, he had raised himself and reclined on his couch.

* See Joseph and Benjamin, Vol. I. page 3, L. 1.

History of the Ten Tribes, to their Dispersion.

(Continued from page 64.)

The discredit brought upon the Sidonian worship by the late transaction on Carmel, instead of convincing Jezebel, filled her with rage; and Elijah found it necessary to flee to a place of safety. He first went to Beersheba, at the southern extremity of Judah, where, while sleeping under a juniper tree, he received food from the hand of an angel; upon the strength of which he traveled forty days unto Horeb, the mount of God. While there, he was commissioned of God to go and anoint Jehu to be king of Israel, Hazael to be king of Syria, and Elisha to be successor to himself.

The ancient form of religion being now treated with more respect, the affairs of the kingdom became more prosperous. Benhadad king of Syria, with thirty-two tributary chieftains, after an insolent demand of unconditional surrender, besieged Samaria; a prophet of God promised success to Ahab, and as he had directed, two hundred and thirty-two noble youth fell upon the Syrian troops while feasting at their camp, and secured the victory. This result the Syrians foolishly attributed to their having exposed themselves on the hills which were under the protection of the gods of Israel, and therefore resolved to renew the siege, and to place themselves beyond the reach of those gods, by encamping in the valleys. The Almighty therefore interposed and sent a message to Ahab, informing him that for the twofold purpose of punishing this blasphemy of the Syrians, and convincing the Israelites that he was Jehovah, the only true God, he would deliver the vast army of the Syrians into his hands. A hundred thousand footmen of the Syrian host fell in one day; the rest, amounting to twenty-seven thousand, escaped to Aphek, where they were all slain. Benhadad and his associates had no other course but to surrender, and it was the appointment of God that Ahab should put Benhadad to death, but instead of this he entered into an alliance with him, and thus again offended God.

Another sin, which indeed embraced within itself many sins, soon filled the measure of Ahab's iniquities; he wished to obtain the vineyard of a man named Naboth, and proposed to purchase it; Naboth would not yield up the property, because it was the family inheritance, which he had no right to alienate. This mortified the pride of the monarch, and Jezebel his queen taunting him with his not being king while any one dared to refuse him any thing, he deputed the management of the matter to her, and in a short time Naboth was unjustly accused of sedition and blasphemy, and upon the evidence of perjured witnesses put to death, together with his family. Ahab took

possession of the vineyard, but was soon disturbed by Elijah coming to pronounce the sentence of heaven, that as the dogs had licked up the blood of Naboth, so should dogs lick up his blood; that the body of Jezebel should the dogs eat, and that his race should become extinct. The humiliation of Ahab upon hearing these things, procured the postponement of the extermination of his family until the next reign; but the dreadful sentence was duly executed. While engaged in battle with the Syrians he received a fatal wound from an arrow, and the dogs licked up his blood. His reign extended to twenty-two years.

Ahab was succeeded by his son Ahaziah, who reigned two years: having met with an accident which endangered his life, he sent to consult Baalzebub, the god of Ekron. Elijah by divine command rebuked this idolatrous disparagement of the God of Israel; twice did fire fall from heaven and slay troops of fifty men sent to seize him; a third troop sent for the like purpose humbly asked his pity, and he attended them to the king and foretold his death, which almost immediately took place.

It was about this time that the remarkable translation of the prophet Elijah took place: he had not for a long time an associate, and supposed himself to have been the only servant of Jehovah in the land, yet he boldly stood alone, and fearlessly faced tyrants and multitudes of people, to expose the folly of idolatry, and to advocate the cause of Jehovah; and now his exit from the world was singularly honorable; he was exempted from death, the common lot of men, and was taken to heaven in a chariot of glory. Thus anticipating the glorious exit of those saints, who, at the coming of Christ, shall be alive and remain—"shall be caught up in the clouds to meet the Lord in the air, and so shall for ever be with the Lord." His mantle and his office fell to Elisha.

The throne of Israel was now filled by Jehoram, another son of Ahab. His first act was to form a confederacy with the kings of Judah and Edom to chastise the king of Moab, who had revolted from his subjection, and refused his accustomed tribute of 100,000 sheep and 100,000 lambs. Their united forces marched round the foot of the Dead Sea, but found themselves bewildered in an arid desert without water; in their distress they applied to the prophet of the Lord, and Elisha having caused them to dig deep trenches along the plain, the waters from the mountainous district of Edom flowed rapidly and abundantly. The Moabites in the morning mistaking the waters, reddened by the rising sun, for pools of blood, supposed that the confederates had quarreled with and killed each other, and sallied forth to plunder the camp. But they met with unexpected resistance, and were

defeated. So mercifully and wonderfully did the Lord reward even the partial return of his people to their allegiance! The king of Moab, in despair, sacrificed his firstborn son to conciliate his god, who could not save him.

When Elijah was taken to heaven, a double portion of his spirit was given to Elisha, whose early course was distinguished by a succession of miracles. When his master ascended, he took his mantle and smote the waters of Jordan with it; they divided, and he passed over to the other side; he purified waters at Jericho that had made the land barren; he pronounced a curse on forty-two young persons at Bethel who ridiculed him, and they were devoured by bears; he multiplied a widow's vessel of oil so that it became enough to release her from pecuniary embarrassments; he restored to life the child of a woman in the town of Shunam; he destroyed the poisonous quality of a mess of pottage; he fed a hundred persons with twenty barley cakes, and he had contributed to the victory over the Moabites. His fame spread even to Syria. Naaman, one of the military leaders of that kingdom, was a leper. Elisha sent him to wash seven times in Jordan, and he was cleansed; but to show this idolater that the prophets of the true God were not venal, and that they wrought miracles by his power, he not only refused himself to receive remuneration, but he punished with the same disease his servant Gehazi, for fraudulently obtaining gifts in his name from the grateful stranger. And now Israel becoming involved in war with Syria, Benhadad, the Syrian monarch, found all his measures anticipated, and attributed his want of success to the influence of Elisha; he therefore sent an army to surprise him in the city of Dotham, at no great distance from Samaria. The troops were all smitten with blindness, and then conducted to Samaria; there the prophet restored their sight, and by his influence with Jehoram procured their liberation.

The next year the Syrians so closely invested the city of Samaria that the inhabitants were subjected to most grievous famine. It was the first of those dreadful sieges by which the capitals of Israel and Judah have been distinguished beyond all other cities in the world. It was so severe, that two mothers agreed to kill each her child for food; one did it, then the other hid her child, and an appeal was made to the king, to enforce the performance of the awful compact; the distressed monarch rent his clothes, and was discovered to have sackcloth next his skin. This king had acted with more propriety than his father, and on various occasions shown respect to the Lord's prophet; yet still he did evil, and retained the golden calves at Bethel and Dan; and now, instead of regarding his trouble as sent of God on account of his sins, he solemnly swore that Elisha should be beheaded. An officer was sent to him, but was sent back with the mes-

sage, that the next day there would be an incredible plenty of provisions, which would be sold astonishingly cheap. When this message was delivered, one of the courtiers treated it with contempt; and the prophet said that he should see it, but not partake of it. In the succeeding night the Syrians heard strange noises, and, being seized with a sudden panic, imagined that the Egyptians or some other powerful allies had arrived to assist Israel, and fled from their encampment with the greatest fright and precipitation, leaving all their provisions and immense booty behind them. This was discovered by some lepers, who in a fit of desperation had determined to go to the Syrian camp. The promise of the prophet was fulfilled, as was the doom of the unbelieving courtier; for he being appointed to superintend the sale of the provisions, was trodden to death by the anxious crowd.

The reign of this monarch drew to a close, and with it the dynasty of Ahab, in exact accordance with the prediction of Elijah. Hazael having murdered his sovereign, and thus obtained the throne of Syria, commenced his reign by a bloody battle against the combined forces of Ahaziah king of Judah, and Jehoram king of Israel, fought at Ramoth. Here Jehoram was wounded, and then retreated to Israel, where Ahaziah came to meet him. Elisha now commanded one of his young men to anoint Jehu, a valiant officer, king of Israel. The army at Ramoth immediately revolted and espoused the cause of Jehu: and he advanced rapidly to Jezreel in his chariot, being noted for driving furiously. Several messengers sent to him not having returned, the two kings went forth together to meet him, and asked his intentions in coming. Jehu reproached Jehoram with his own crimes and the abominations of his mother Jezebel, and then seeing him attempt to escape, drew his bow and shot him through the heart. His body was cast into the vineyard of Naboth where this affair happened. The king of Judah, who was grandson of Ahab, next received a mortal wound, and Jehu entered Jezreel in triumph. Here the wicked Jezebel, the queen of Ahab, still lived; having dressed her head and painted her face she looked from a window and reproached Jehu, but was immediately cast out of the window by Jehu's order. Her blood fell on the wall, the horses trampled on her body, and when shortly afterwards Jehu commanded to "take the cursed woman and bury her, for that she was a king's daughter" the order could not be obeyed, for the dogs had eaten her body. Nothing of her was left but the skull, the feet and the palms of the hands. Still there were seventy sons of Ahab at Samaria, and the city was well fortified and supplied with arms. Jehu therefore sent to the elders of the city requiring them to set the most suitable of these upon the throne, and then come out and fight in his behalf. The elders were afraid of him, and preferred courting his favor: the sons and relatives of

Ahab were slaughtered, and the heads of the seventy sons sent him the next day in baskets. One individual only of the family remained—Ahabiah, queen-mother of Judah, and she was afterwards put to death. Thus was fulfilled the decree of heaven for the entire extirpation of this race, which was pronounced by Elijah long before. Jehoram had reigned twelve years, and now Jehu became king in his stead. One of his first acts was to pretend great regard for Baal, and thus to obtain a full assembly of the worshipers of the sun at a large sacrifice. The immense temple was crowded and the idolaters wore splendid dresses. Having previously ordained that no worshiper of Baal should be absent under penalty of death, he now caused diligent search to be made in the temple that no worshiper of Jehovah should remain there. This being done, he gave orders for an indiscriminate massacre: the whole immense company was put to death and the temple of Baal razed to the ground. Notwithstanding all this zeal against the worshipers of Baal, Jehu was not a faithful worshiper of Jehovah, but adhered to the calves set up by Jeroboam; yet as he destroyed the worship of Baal, the Lord permitted his family to reign to the fourth generation. The latter part of his reign was disastrous, for then Hazael commenced most awful and cruel ravages, and possessed himself of all the lands of the transjordanic tribes, Reuben, Gad, and the half tribe of Manasseh. After reigning twenty-eight years, Jehu died, and was succeeded by his son Jehoahas. The success of the Syrians continued, and during this reign Israel was reduced almost to a tributary province; ten chariots, fifty horsemen, and ten thousand infantry, were all the remaining force of that once powerful kingdom. At length, after enduring great hardships, the king so far humbled himself as to ask mercy of God, and his son Jehoash was favored with great success in driving back the foe during the lifetime of his father, who reigned seventeen years—and after his own accession to the throne, with three splendid victories which took place, according to the dying prediction of the prophet Elisha, and in which he recovered the cities of Israel that had been taken by the victorious Hazael, who was now dead. He also obtained a victory over Judah. Amaziah having been successful in a battle with the Moabites, sent a challenge to Jehoash; but had cause to regret his folly, for part of the wall of Jerusalem was broken down, considerable booty from the temple was taken to Samaria, and he was obliged to give hostages to the king of Israel for the observance of the treaty upon which he obtained peace. Jehoash died after reigning sixteen years, and was succeeded by his son, Jeroboam the second, who, pursuing his father's successes, re-established the whole frontier from Hamath to the Dead Sea; even Damascus, the Syrian capital, surrendered to his forces. His reign was extended to forty-

one years, but, like every other king that reigned over Israel, "he did evil in the sight of the Lord, and departed not from the sins of Jero-boam the son of Nēbat, who made Israel to sin."

He was succeeded, (though probably not until after the lapse of a long season of anarchy,) by his son Zechariah, who was of the fourth generation from Jehu; in six months this prince fell by the hand of Shallum, who usurped the sceptre; and in one month had to resign it with his life to Menahem, another usurper. This cruel ruler reigned ten years, during which the fatal power of the great Assyrian empire was advancing to universal sway with rapid strides. Pul, the monarch who then ruled at Nineveh, was marching through Syria and threatening Israel. Menahem procured a respite of subjugation by payments which greatly distressed his people. He was succeeded by Pekahiah, who in ten years afterwards was put to death by a new usurper, Pekah, the son of Remaliah, who reigned twenty years.

The uninterrupted course of idolatry and other crimes from the organization of the kingdom had caused the clouds to gather blackness: often, as there was the least movement towards national amendment, the scene grew brighter, but a course of crime soon dispelled the light. A long and horrible dark night was now hastening on: the prophets sounded the alarm, but the people took not warning. Jonah, Amos, Hosea and Micah, had each raised his voice; and we who compare their predictions with the events that have since transpired, see that they warned with fidelity and spake with truth. As disunion first caused the great national sin of Israel, so now dissensions between the two kingdoms accelerate their ruin. Pekah entered into a confederacy with Regin, king of Damascus, to invade Judea, which caused much bloodshed and distress to the Jews, and induced them to purchase the protection of the Assyrians by the payment of heavy tribute. Pekah was assassinated at the instance of Hoshea, who, after a lapse of nine years anarchy, succeeded to the throne. Shalmaneser now wielded the Assyrian sceptre and stretched his power in every direction. Hoshea attempted to avert the ruin which threatened him, by the payment of tribute; but becoming irregular in the payments, and being discovered in an attempt to obtain help from the Egyptians, the Assyrian advanced into his kingdom with great power and besieged Samaria, which, after an obstinate resistance of three years, was obliged to surrender; and thus terminated the independence of the kingdom of Israel or Ephraim, after standing as a distinct kingdom five hundred and fifty-four years. During this time one daring usurper after another swayed the sceptre, and there was no reign in which the national faith was respected, for the best of the monarchs worshiped the calves, and their zeal for the Lord never led them farther than to the extirpation of foreign idolatry.

JEWISH ANTIQUITIES.

(Continued from page 73.)

Of the Special Form of the Hebrew Government.

Having thus examined the hints of the patriarchal form of government which are to be found in the only authentic history of those early ages, we proceed,

II. To consider the special government of the people of Israel, from the beginning of their national polity to its final dissolution. Here I shall distinguish this large tract of time into four periods :

1st, From their entrance into Egypt to their entrance into Canaan.

2dly, From their entrance into Canaan to the captivity.

3dly, During the captivity ; and,

4thly, From the captivity to the destruction of Jerusalem.

I. The first period is from their entrance into Egypt to their entrance into Canaan, which may conveniently be subdivided into two lesser periods.

The former takes up the time of their sojourning in the land of Egypt, the latter, the time of their migration through the wilderness, from Egypt to Canaan.

First, As to the state and form of their government while they sojourned in Egypt.

No doubt, while Jacob and Joseph lived, they were their own masters, and were governed by their own laws. And though afterwards, "when another king arose that knew not Joseph," they were enslaved by the Egyptians, yet we may perhaps discern the shadow, at least, of some form of civil government still subsisting among them.

God commanded Moses to "gather the *zikenim*, elders of Israel, together, in order to deliver to them the message with which he was sent to their nation," Exod. 3 : 16. And "Moses and Aaron went and gathered together all the elders of the children of Israel," chap. 4 : 29.

By elders some understand the judges in their civil courts ; because we find this title afterwards applied to such judges, Deut. 21 : 2, 19 : 12, and in several other places. But it is an objection of no small weight against this opinion, that when Moses had brought the Israelites out of Egypt, there were no such judges among them ; but Moses judged all himself, to his exceeding great trouble, Exod. 18 : 13, &c. By the elders, therefore, spoken of before, during their abode in Egypt, may only be meant the wisest and gravest men in the highest

esteem among them, or at most, according to Mr. Selden, the heads of their tribes.*

As for the *shoterim*, officers of the children of Israel, Exod. 5 : 14, which they had amongst them at this time, they seem to have been appointed and set over them by the Egyptians, merely for the purpose of overseeing the work they were employed in.

So that, upon the whole, we have only very dark and uncertain hints of any special form of government among the Hebrews during their abode in Egypt. But,

Secondly, The form of their government is far more conspicuous in and during their migration through the wilderness from Egypt to Canaan.

Presently after they had left Egypt, the Theocracy was set up among them, that is, God condescended to be their king as well as their God. The word *Theokratia*, formed by Josephus from *Theos*, *Deus*, and *Kratið*, *impero*, very happily expresseth that peculiar government which God exercised over the people of Israel. To them he stood in a threefold relation.

First, As their Creator, in common with the rest of mankind; and therefore, as the Lord of their consciences, he required from them all the duties of the moral law.

Secondly, He was their God, as they were a visible church (or congregation) separated from all the nations of the earth to be his peculiar people. In this character he prescribed the peculiar forms and distinguishing rites and ceremonies of their religious worship.

Thirdly, He was their proper King, the Sovereign of their body politic, in which character he gave them judicial or political laws relating to government and civil life; he ordered a royal palace to be built for his residence among them, I mean the tabernacle, in which he dwelt, or manifested his special presence by the Shechinah, as the Jews call it; that is, by a bright cloud, or glory, appearing over the mercy-seat, betwixt the two cherubim in the innermost room of that palace, Lev. 16 : 2; on which account he is said to "dwell betwixt the cherubim," Psal. 80 : 1; and to "sit betwixt the cherubim," Psal. 99 : 1. From thence he gave forth oracles, or signified his will concerning matters of importance to the state, which were not determined by the body of written laws, Lev. 1 : 1.

It should seem, the common way of giving these oracles was by an audible voice. In this manner, we are expressly informed, the oracle was given to Moses when he went into the tabernacle to consult it, Numb. 7 : 89. And it may be inferred from the phrase by which the

* Uxor. Hebr. lib. i. cap. 15.

oracle is usually expressed, "Jehovah spoke, saying," or "Jehovah said."

However that was, (which will be considered more fully in its proper place,) it sufficiently appears, that by the oracle, or by Jehovah himself, all laws were enacted, war was proclaimed, and magistrates were appointed, in which three things the *summa potestas*, or sovereign authority of any state consisteth.*

1st, Laws were enacted and promulgated immediately by the oracle, or voice of Jehovah.

Thus, when the laws of the two tables were given at mount Sinai, the voice of Jehovah was heard by all the people, Deut. 5 : 22, 23. But the majesty in which God manifested himself on that occasion was so very awful, that it struck them with amazement and a kind of horror ; therefore the rest of the laws were, at their request, communicated more privately to Moses, and by him to the people. Yet they were all given immediately by the oracle, or voice of Jehovah. " The Lord spake unto Moses, saying," is the usual preface to every body or parcel of laws.

Now these laws are an evidence that Jehovah acted as their king as well as their God, since they contain a number of forensic as well as moral and ceremonial precepts relating to their civil polity and government, to their magistrates and judges, their estates and inheritances, their trade and commerce, and even to the form of their houses, their food, and their apparel. God enacted all their laws, and no power was vested in any one else, either to make new or repeal old ones.

2dly, God, as king, reserved to himself the sovereign right of proclaiming war and making peace with their neighboring nations.

He proclaimed war with the Amalekites, Exod. 17 : 16, and with the Midianites, Numb. 31 : 1, 2, and therefore a certain history of the wars of the Israelites, now lost, is called "the book of the wars of the Lord," Numb. 21 : 14. Jehovah commanded, and even headed their armies in their marches and in their battles. Thus the tabernacle, or royal tent, led their marches through the wilderness ; from thence, by the rising and falling of a miraculous cloud over it, was the signal given when they should proceed, and when they should rest, Numb. 9 : 17, 18. By this extraordinary appearance, or token of the Divine presence, was the course as well as the time of their marches directed ; for "the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light to go by day and night," Exod. 13 : 21. To these

* Vid. Conring. de Rep. Heb. sect. vii, et seq.

miraculous signals those words of Moses refer, "when the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee; and when it rested, he said, Return, O Lord, unto the many thousands of Israel," Numb. 10: 35, 36.

We may remark by the way, with Taubman in his notes on Virgil, that it proceeded probably from a tradition of this usual appearance of the God of Israel, that the heathen poets frequently represent their deities as appearing in a cloud with a peculiar brightness in it.

Now, God himself undertaking to lead their marches, it was great presumption in them ever to march without his signal or order; and when, therefore, they would thus have marched into Canaan, Moses sharply expostulates with them, "wherefore now do you transgress the commandment of the Lord? But it shall not prosper. Go not up, for the Lord is not among you, that ye be not smitten before your enemies." Numb. 14: 41, 42. Which words suggest a sufficient reason of their being sometimes defeated, though Jehovah himself was their king and general.

The whole direction of the siege of Jericho, and the manner of taking it, Josh. 6, are a further illustrious instance of Jehovah's immediate conduct of their military affairs.

3dly, God in his royal capacity appointed all officers in the state. Thus he made Moses his viceroy or prime minister; and Joshua not only the successor of Moses after his death, but an associate with him, or his deputy and lieutenant during his life. For so Dr. Patrick understands that order which God gave to Moses concerning Joshua, "Thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient," Numb. 27: 20. Onkelos, indeed, and the Hebrew doctors, understand by the word *honor*, which we render "honor" in that place, (but which more commonly signifies glory,) the splendor which shone in the face of Moses after he came down from the mount, part of which they supposed was now imparted to Joshua, in order to make him appear more venerable in the eyes of the people. Upon which, they say, Moses' face shone like the sun, Joshua's like the moon. But they should have observed that Moses is ordered to put some of his glory or honor upon Joshua; which cannot be understood, with any propriety, of that miraculous lustre which Moses had no power to impart, but may very naturally be interpreted of the honor resulting from his authority and post in the government, in which Joshua was now to be joined with him.

We further observe, to this purpose, that when Jethro suggested to Moses, that, for his ease in the government, he should appoint a

number of inferior officers under him, he (being doubtless informed by Moses of the extraordinary constitution of the Hebrew state) did not propose he should do it without a special order from Jehovah, but that he should consult the oracle: "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure," &c. *Exod.* 18: 23. And thus, likewise, when any doubt arose about the meaning of any law which God had already given, or when any case occurred which the law had not expressly provided for, Jehovah himself must be consulted about it. As in the case of those who were defiled by a dead body, and therefore could not keep the pass-over on the day appointed, *Numb.* 9: 6-10; in the case of the Sabbath breaker, *Numb.* 15: 34, 35; and of Zelophehad's daughters, about the right of inheritance, *Numb.* 27: 5-7. From which instances it plainly appears that God stood in the peculiar relation to the Israelites of their king as well as their God. When, therefore, they afterwards desired a king "to judge them like the other nations," God says, they had "rejected him, that he should not reign over them," *1 Sam.* 8: 7. And Samuel upbraids them with this their rebellion: "Ye said a king shall reign over us, when the Lord your God was your king," *1 Sam.* 12: 12; that is, in the same sense in which the kings of other nations are their kings; otherwise the desiring an earthly king would not have been inconsistent with the sovereignty of Jehovah and their allegiance to him.

Since, then, Jehovah himself was the king as well as the God of Israel, it follows that the priests and Levites, who were the more immediate and stated attendants on his presence in the royal tent or palace, as the tabernacle or temple may be styled, and to whom the execution of the law was in many cases committed, were properly ministers of state and of civil government as well as of religion. Thus to them it belonged to declare who were clean and who were unclean; who should be shut out of the congregation, and who should be admitted into it. The people were to inquire of the law from their mouth, and that in respect to civil as well as religious matters; and they were appointed to teach Jacob God's judgments and Israel his laws, "even all the statutes which the Lord hath spoken unto them by the hand of Moses," *Lev.* 10: 11, that is, the forensic laws, as well as the moral and ceremonial precepts.

Hence we are naturally led to conceive of a double use of the sacrifices which were offered by the priests in behalf and at the charge of the people; of which they had a share, as the perquisites of their office: I mean, that besides their typical and religious use, they were also intended for the support of the state and civil government; inasmuch as these ministers of state were chiefly maintained by them.

So that the allotments to the priests out of the sacrifices may be considered as designed, like the civil-list money in other nations, for the immediate support of the crown and the officers of state.

On these principles we are enabled to account for Paul sacrificing, as we are informed he did, after the commencement of the christian dispensation, Acts, 21 : 26 ; an action which has been severely censured by some, as the greatest error of his life. Hereby he not only gave, say they, too much countenance to the Jews in their superstitious adherence to the law of Moses after it was abrogated by Christ; but his offering these typical sacrifices, after the anti-type of them was accomplished in the sacrifice of Christ, was a virtual denial of Christ, and of the virtue of his sacrifice, which superseded all others. Paul's long trouble, which began immediately after this affair, some have looked upon as a judgment of God upon him for this great offence. But if this action was really so criminal as some suppose, one cannot enough wonder that so good and so wise a man as Paul was should be guilty of it, and that the apostle James and the other christian elders should all advise him to it, ver. 18, 23, 24. It is likewise strange that we find no censure ever passed on this action by any of the sacred writers, not even by Paul himself, who appears so ready on other occasions to acknowledge and humble himself for his errors and failings. On the contrary, he reflects with comfort on his having complied with the customs of the Jews, in order to remove their prejudice against him and his ministry, and against the Gospel which he preached, and to win them over to embrace it: "Unto the Jews I became as a Jew, that I might gain the Jews; and this I do for the Gospel's sake," 1 Cor. 9 : 20, 23.

To elucidate this point, we are to consider that there was a political as well as typical use of sacrifices; and that though the typical ceased upon the sacrifice of Christ, yet the political continued, till God in his providence broke up the Jewish state and polity, about forty years after our Savior's death. Till that time it was not merely lawful, but matter of duty, for good subjects to pay the dues which were appointed by law for the support of the government and magistracy. Now of this kind was the sacrifice which Paul offered; and in this view they were paid by Christians dwelling in Judea, as well as by those who still adhered to the Jewish religion. So that, upon the whole, this action, for which Paul has been so much censured, probably amounts to nothing more than paying the tribute due to the magistrate by law; which the apostle enjoins upon all other Christians in all other nations, Rom. 13 : 6.

From this account of the Theocracy, and of the peculiar relations in which God stood to the Hebrew nation, we may also perceive in

what sense and how far the Levitical sacrifices could make atonement for sin. This they are often said to do; and yet it is asserted in the Epistle to the Hebrews, chap. 10: 4, "that it is not possible that the blood of bulls and of goats should take away sins;" that is, sins against God as our Creator and the Lord of conscience. But, besides the typical reference which the Jewish sacrifices had to the great atonement by the sacrifice of Christ, they may be supposed to make a proper and equitable atonement for transgressions of the peculiar law of the Theocracy, or for sins committed against God merely as king of the Jews. It is enacted in the law of Moses, Lev. 5: 15, 16, that if a person "had committed a trespass, and sinned through ignorance, in the holy things of the Lord, (that is, by applying to his own private use what should have been paid to God as king, or to the priests his ministers,) he should make amends to the full value in money; adding to it a fifth part more, and a ram for a trespass offering; with which the priest should make atonement for him, and it should be forgiven him." Now, in the case of a sin of ignorance, this might well be deemed an equitable and full compensation, and so a proper atonement for the sin or trespass. But if this, or any other trespass, was committed presumptuously, that is, willfully and audaciously, in contempt of the Divine majesty and his authority, that circumstance rendered it a sin against God, as the Lord of conscience; for which therefore no brutal sacrifices could atone; but it is said, "that soul shall be cut off from among his people," Numb. 15: 30.*

We have only further to observe upon this form of government which was peculiar to the Hebrews, that as God himself was their king, so Moses was his viceroy, in whom the supreme ecclesiastical as well as civil power, under God, was lodged. By him Aaron and his sons were put into the priesthood; the royal palace, or tabernacle, was built by his direction; by him it was consecrated; he gave the nation the whole body of their laws; he was commander-in-chief of all their forces. All this did Moses by commission from God, or rather God did it by Moses. So that though the servant of God, yet, as chief among men, he is called king in Jeshurun, Deut. 33: 5. For though government by kings, properly so called, was not set up till the days of Saul; yet the title was more ancient, and given to persons of high rank and great authority, though they were never crowned, never attended with royal pomp, nor invested with the regalia: in particular it was applied to the judges. When Abimelech was made judge in Shechem, it is said they made him king, Judg. 9: 6; and when there was no judge in Israel, it is said, "there was no king,"

* See my Joseph and Benjamin, vol. i. part 4, letter 12.

Judg. 17 : 6. Thus, in after ages, the Roman dictators likewise, to whom Godwin compares the Hebrew judges, are sometimes called kings, both by the Latin and Greek historians. It is not, therefore, difficult to account for Moses' being called king, though he was only God's lieutenant or viceroy.

But it is not so easy to account for Israel's being called Jeshurun. Some derive the word from *jashar*, *rectus*, just or righteous, and so make it to signify a righteous people. Montanus renders it *rectitudo*, and so does the Samaritan version. But it seems a considerable objection against this sense, that Israel is called Jeshurun at the very time that they are upbraided with their sins and their rebellion, "Jeshurun waxed fat, and kicked," &c. Deut. 32 : 15. It is replied,—Jeshurun is the diminutive of *jashar* (for *nomen auctum in fine est nomen diminutivum*,) and so imports, that though, in general and on the whole, they were a righteous people, yet they were not without great faults.

Perhaps Cocceius has given as probable an interpretation as any. He derives the word from *shur*, which signifies to see, behold, or discover ; from whence, in the future tense plural, comes *jashuru*, which, with the addition of Nun paragogicum, makes Jeshurun ; that is, the people who had the vision of God.* This makes the name Jeshurun to be properly applied to Israel, not only when Moses is called their king, but when they are upbraided with their rebellion against God ; since the peculiar manifestation which God had made of himself to them, was a great aggravation of their ingratitude and rebellion.

* Ultima Mosis, sect. 973.

(To be continued.)

Christian Efforts to promote the Conversion of the Jews, &c. &c.

(Continued from page 76.)

The Rev. Stephen Schultz was born Feb. 6, 1714, at Flatow, (Zlotowo) in Poland, (New Prussia.) His mother was 15 years old when her father, Daniel Danzi, died at the advanced age of 110 years. During the 30 years persecution he had been taken by the enemy, and condemned to death as a Lutheran or heretic; he submitted cheerfully, but begged time to pray, which being granted, he commended his soul to God, and repeated the Lord's prayer in Latin. The enemies were struck with awe and amazement, and exclaimed, 'He is a true Christian, he must live.'

Before our author was born, his mother, like Hannah, dedicated him to God, saying, "If it be a son, his name shall be Stephen, and may he do the work of Stephen, even if he should be called to suffer like him.

His parents, he tells us, informed him of the following circumstances. "When a child he was not in the habit, like other children, of asking any thing to eat or drink when hungry or thirsty, but would go and stand before the table saying, 'Fear God, dear child, for God knoweth all things, amen,' and then retired again to his seat. On one occasion the minister being present, and observing it, asked the parents 'What is the matter with the child?' and being answered that it was his habit of doing so when he wanted any thing, the minister asked, 'My child, what do you want?' Young Stephen replied, 'I am hungry.' The minister then turned to his mother and said, 'Mrs. Schultz, this child must be educated for the ministry, for he trusts in God from his youth.' Mrs. Schultz replied, 'We have it not now in our power to give him such an education, for you know that our property has been destroyed by three successive fires.' Minister, 'God can effect it.' Mother, 'With God nothing is impossible.' "

Mr. Schultz worked with his father as a shoemaker till he had reached the age of 14, he then expressed a great desire for study. This often led his mother to weep bitterly at the recollection of her vow to dedicate him to the Lord, and her wish that he might do the work of Stephen, but that the change of their circumstances had put it out of their power to give him the necessary education. On such occasions, however, she would always add, "with God all things are possible." After much prayer to God, his parents mentioned all the circumstances to a minister in the neighborhood, (for their own minister had been removed and a Roman Catholic priest put in his place,)

who offered to take him to go on errands, and he would send him to school, and give him private instruction. To this all parties gladly agreed.

Soon after Mr. Stephen took his son to the minister, but to their great grief and sorrow they found him confined to his bed, apparently exceedingly feeble. The minister observing the lad in tears, thus addressed him: "My son, weep not, mine and your God is not sick: you will remain here. As long as I live, I will take care of you; and if I die, I will commit you, by prayer, to the care of my Lord Jesus Christ." Then turning to his father, he said, "You, sir, have now no further part in your son; and say to your wife to trust in God, and not to withdraw her son from God, to whom she has dedicated him before he was born, through unbelief and unnecessary fear."

Not long after, the man of God died, but had committed the lad to his brother, a medical doctor at Butow, with whom he remained 18 months, and then removed to the house of the rector in that place, to prosecute his studies. But finding circumstances exceedingly trying, and greatly retarding his progress in learning, he resolved to go to the Institution at Stolpe. Accordingly the rector wrote a letter to Mr. Schiffert, a minister in that place, to ascertain whether there was any opening for him in that Institution. Young Stephen, however, being impatient to wait for an answer, and finding a wagoner going to Stolpe with merchandise, he took his leave of the doctor and the rector, and in 1731 he left Butow, penniless, having given to the wagoner the little money he had to carry his baggage, and he went on foot.

The next day they were overtaken by the merchant, the owner of the wagon and the goods, who having learned from the wagoner the circumstances of the young man, he entered into conversation with him, saying, "I understand you are going to study at the Institution at Stolpe?" S. "Yes, by the help of God." Merchant. "Have you any friends at Stolpe?" S. "Yes, I have a near kinsman." M. "Who is it, and what is his name?" S. "I know not whether you are acquainted with him." M. "I was born and brought up at Stolpe, and should not I know him? Tell me only his name." S. "His name is Jesus Christ, who is not ashamed to call poor sinners his brethren." M. "Oh, I know him too, by the grace of God, and as you consider him your friend, you can want nothing, although I have been told you are very poor." The merchant now invited him to take a seat with him, and they rode together to Stolpe, talking together by the way, and telling each other what the Lord had done for their souls.

On their arrival the merchant took him to his house and bade him

welcome. The same evening our author went to Mr. Schiffert, the rector, handing in a note in which he had thus written: "The bearer is the person concerning whom the rector of Butow has made inquiry." Mr. Schiffert had but just received the letter, and thus addressed young Stephen: "My son, why did you not tarry till I had answered the rector's letter?" S. "Time is short, I am anxious to redeem it, and having met with company, I would not lose the opportunity." R. "What do you wish to study?" S. "Theology." R. "Ah, you wish to spend an easy life, to enjoy the fat of the land, and rise to honor." S. "No, sir; the object of my study is that I may rightly understand the way to heaven, and walk therein, and teach the same to others, whether Jews, heathen, or Christians." R. "My son, you are probably not aware how expensive it is to study; it may cost you more than 300 dollars per annum; are your parents able to bear the expense?" S. "No, sir, this is impossible for them." R. "What then do you intend to do?" S. (stretching his hands towards the window, said, "That God who has made the heaven and the earth, will have left a few pence to enable me to study." R. "My son, if you trust in the Lord you will find help."

Many other circumstances (mentioned by the author, which I must omit) concurred to provide every thing needful for young Stephen to prosecute his studies to great advantage, and to be able to send for his aged parents to spend the remainder of their days at Stolpe, that they might enjoy the means of grace of which they had been deprived for several years, the Lutheran minister having been banished, and a Roman Catholic one taken his place, as mentioned above.

In 1733 our author removed to the University at Koenigsberg, where he was highly esteemed, met with many friends, and continued until May, 1736, when he joined the brethren Widman and Minitius, ministers of the Gospel, in a six months' missionary tour amongst the Jews. On his return he was appointed Professor in "Collegio Friedericiano." The following year he was appointed Chaplain in the House of Correction, to preach twice on the Lord's day, once in the German and once in the Polish language. These offices he filled with great honor and satisfaction until November, 1739, when he was regularly appointed as one of the missionaries amongst the Jews. Having, after much prayer and consultation with his numerous friends, accepted the appointment,* he went to Halle, where he was received by Dr. Callenberg with friendship and esteem.

* Amongst other reasons assigned why he considered it his duty to become a missionary amongst the Jews was his early and constant desire to seek the lost sheep of the house of Israel. When but a child, he was in the habit to spend his play-hours at the house of a Jewish teacher. His mother one day said, "Do you

Incidents during the first year of his travels.

In January, 1740, he commenced his mission. At Groebzig he spent some time, and had frequent disputations with the Jews.* One Friday evening, the beginning of the Jewish Sabbath, he went by invitation to supper to one of the rulers of the synagogue, where he met a number of Jews, among whom were several strangers, who took him to be a Jew. Being requested to ask the blessing before meal,† he did so in the Hebrew language, of which the following is a translation: "Blessed art thou, Lord, our God, king of heaven and earth, who hath sanctified us by thy commandments, and hath again blessed the earth, which thou didst curse because of the first Adam, for the sake of the second Adam, which is Messiah, the son of David, Jesus of Nazareth, Jehovah our Righteousness, blessed be his name for ever and ever. Amen." The reader will not be surprised to find that on hearing such a blessing at the breaking of the bread, the whole company was astonished, and some were so offended that they were about leaving the table, when others sought to pacify them, saying, "this is a new blessing, of the new covenant." After prayer several of his christian friends joined the company, when he explained the blessing he had asked, which led to friendly religious conversation till near midnight, when the company separated with general satisfaction.

Being asked by a Jew in the synagogue, whether the Messiah died really, or to appearance only, as the Turks believe, he replied, "he died really." Jew. "Then are all men redeemed, and therefore may live as they please." S. "The brazen serpent was lifted up for all the wounded Israelites, yet none could be cured but those who looked unto it." Jew. "Why then are so many Christians executed?" S. "On the day of atonement all Israel was pardoned, and yet many Jews were stoned, &c."

In Frankfort on the Main, where many Jews reside, he and his fellow-laboring ministers spent some time, and had many disputations,

intend to be a Jew?" "No," said he, "I shall not be a Jew, but I hope to study, to be master of the Talmud, and convert the Jews." His mother with tears replied, "My son, this was indeed my wish, but we are now too poor." Young Stephen then said, "Dear mother, in due time God will provide," and he continued to mingle much with Jewish children, so as to become familiar with their language, as well as the German and the Polish.

* His disputations or dialogues with the Jews are of a most interesting nature, but are not all contained in his travels, having been published before in Callenberg's Monthly Reports, a copy of which I am in expectation of obtaining.

† The ceremonies usually observed on such occasions will be noticed under "Jewish Antiquities."

which greatly alarmed and offended the Jews; they therefore sent a deputation to the magistrate to banish them out of the city, as disturbers of the peace; but the magistrate said, as it was a matter of religion he could not interfere, and therefore sent them to the ecclesiastical court, the senior minister of which was Dr. Munder, who was well acquainted with the Callenberge Institution. The deputation accused the Missionaries as acting against the Jewish law, for, said they, it is written, "thou shalt not lay a stumbling-block before the blind." Lev. 19 : 14. Minister. "What is the stumbling-block?" Dep. observing on the table one of the tracts which the missionaries distributed, the title of which was "*Or leaith Erev*," i. e. in the evening it shall be light, handed it to the minister and said, "these are the stumbling-blocks." Minister. "How can that be offensive, when it is written, 'I was eyes to the blind.' Job, 29 : 15; it would therefore be sinning against God to hinder these men in their benevolent exertions." The deputation departed and the missionaries were left unmolested. In Darmstadt Mr. Schultz visited the Institution for Jewish Proselytes, found 24 under religious instruction. At Hegershausen he had much interesting conversation with an aged Jew by the name of Aaron, on the Aaronic priesthood, the antitype of the high priest after the order of Melchizedeck, &c. At Wertheim he distributed many Tracts. The rabbi said, "These are heretical," and returned a tract. A Jew came and begged for it. Mr. S. said, "You have one already." He replied, "It is written in *Brith Chadash*, i. e. the New Testament, to him that has, it shall be given." Accordingly Mr. S. gave it to him, saying, "Occupy it well till the Lord come."

In Turth, a large town, not far from Nurnbergh, several thousand Jews reside, and here also is one of the three Jewish Universities in Europe. Here Mr. Schultz remained several weeks, had many meetings with the Jews, and distributed a considerable number of tracts.

On entering Beyersdorf he was met by a Jew, who asked him what he had to sell, (for Schultz and his fellow-laborer traveled on foot and carried their own baggage;) Schultz replied, "A very valuable Sunday dress." The Jew took him to his house and anxiously waited to see the dress. Mr. Schultz took out his Hebrew Bible and read as follows, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels," Isa. 61 : 10.

Mr. S. took occasion to point out the way of salvation, but he was soon interrupted by the Jew, who exclaimed, "O I know now who

you are; why do you travel about?" S. "To seek the seed of Abraham amongst the Jews." In the mean time a number of Jews had collected, and unanimously cried out, "We are the seed of Abraham." Mr. Schultz read to them in Hebrew the first chapter of Isaiah, verse 1 to 4, where God calls them rebellious children. The fruit of their labor in this place has been considerable.

At Nalberstadt, where a considerable number of Jews reside, Mr. S. was again asked what he had to sell; he replied, "What! do you still trade after you are a bankrupt?" Jew. "How do you know that I am a bankrupt?" S. "I have known and lamented it long ago." Jew. "Well, it is true, but I can yet help myself." S. "You will always be a bankrupt, for although you know how to sell, you do not understand how to buy. You will never be rich till you buy without money." He then read and explained, Isa. 55 : 12. "Ho, every one that thirsteth, come ye to the waters, and he that has no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price; wherefore do ye spend money for that which is not bread? and your labor for that which satisfies not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Jew. "What have we sold?" S. "Esau sold his birthright for a mess of pottage; Jacob's sons sold their brother Joseph for 20 pieces of silver; your father bought the poor and needy for a pair of shoes; and the last bargain, which is the chief cause of your bankruptcy, was selling the Messiah for 30 pieces of silver." Now they exclaimed "He is mad, why do you hear him?" In this place they had repeated disputations with the Jews.

At Hameln he was informed that a Jew, who by reading of the Scriptures and conversation with his brother, who had embraced the Christian religion, was led to apply to the minister, Superintendent Schaeffer, for Christian instruction. After a few months a minister from the country charged him, without the least evidence, to be a hypocrite, and added, that after his baptism they would tie a mill-stone round his neck and throw him into the river.* This had such an effect upon the poor Jew that he left the place and was never heard of. Mr. Schultz observes, "I leave it to the reader to judge whether the minister did not deserve the mill-stone round his neck rather than the Jew."

* Whilst at the Missionary Seminary in Berlin, 1799, I met, at a book-store, with a large ponderous folio volume, called "Luther's Table Talk," a book which I had heard much praised. I purchased it, and after carrying it about 2 miles, I reached my lodgings, and on opening the book, to my great mortification, I read as follows: "It is best to tie a mill-stone round the neck of a Jewish Proselyte and cast him into the water, lest he should apostatize from his profession." Luther was a good man, but not freed from the common prejudice against the poor Jews.

"Wo to that man," says our Lord, "by whom the offence cometh." Notwithstanding, however, the many difficulties and discouragements in the way of the Jews to embrace the christian religion, yet it can be said of every age, "there is a remnant according to the election of grace," Rom. 11 : 5. During his first year's tour amongst the Jews, Mr. Schultz met with a considerable number of converts from Judaism.

(To be continued.)

Christian efforts to promote the conversion of sinners should be accompanied with fervent prayer. May the God of Abraham graciously answer the following prayer of the Gentiles for the Jews.
Rom. 11 : 1, 2. 25, 26.

Father of faithful Abra'm, hear
Our earnest suit for Abra'm's seed ;
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ, by their rejection, gain. !

Outcast from thee, and scatter'd wide,
Through every nation under heaven,
Blaspheming whom they crucified,
Unsav'd, unpity'd, unforgiven :
Branded like Cain, they bear their load,
Abhorr'd of men, and curs'd of God.

But hast thou finally forsook,
For ever cast thy own away ?
Wilt thou not bid the murderers look
On him they pierc'd, and weep and pray,
Yes, gracious Lord, thy word is past ;
'All Israel shall be sav'd at last.'

Come, then, thou great Deliverer, come,
The veil from Jacob's heart remove ;
Receive thy ancient people home,
That, quicken'd by thy dying love,
The world may their reception view,
And shout to God the glory due.

CORRESPONDENCE.

(Continued from page 93.)

"SIR,—I have to acknowledge the receipt of your letter addressed to the London Society in reply to two letters sent you, one by Mr. Frey, the other by the Committee of the London Society, in answer to your wish expressed in former letters, of a public disputation with Mr. Frey on the great and important points at issue between Jews and Christians. The Committee are at a loss to account for your misunderstanding either their letter or Mr. Frey's. They are desirous, however, to put the most charitable construction on your misapprehension of their intention and expressions; but which they still conceive to have been sufficiently explicit, and fully persuaded that any one of your scholars, or friends at the University, if consulted, would be at no loss to determine their plain meaning. They can only suppose that you yourself have been misled by a partial acquaintance with the English language, and therefore have no objection to correspond with you in Hebrew, provided their present explanation is judged satisfactory. By referring to their former letter, and that of Mr. Frey, your wish of a public discussion was fully and fairly acceded to; and by the fear expressed of consequences should a meeting be convened in the fields, they only meant to point out the illegality of such a meeting, and the probable danger resulting to Mr. Frey from an indiscriminate multitude. For if, as you may not be aware, his person has more than once been endangered by a few hundred Jews of the lower order attending at the Jews' Chapel, how much more unlikely would it be that he should escape unhurt from the tumult which might be occasioned by an assembly of some thousands. Indeed the Committee can entertain no other opinion than that you mean to decline your first offer, if you object to discuss the points at issue in a proper place large enough to contain all, both Jews and Christians, who would assemble themselves on the occasion with right motives, and from which none need have been excluded but those who were not deemed likely to be at all benefitted, besides that such a meeting would come within the permission of the law, and might be conducted on fair and safe grounds. The Committee cannot conceive that Mr. Frey's expressions of fear, &c. were unbecoming a modest and humble man, who would at all times enter on such a contest with a distrust of himself, and dependance on the divine blessing, and they would assure you that in what they wrote they meant nothing but what was respectful to you, and fair and honest on their parts. The Committee again entreat you to allow them to send a representative to Cambridge, who may in a few minutes conversation give you ample satisfaction in respect of the integrity of their motives, and make such arrangements with you for the appoint-

ed discussion as shall meet the wishes of all parties; or if it please you better, they are perfectly willing to refer all matters of arrangement to your friend Mr. Leeson, or any other respectable person in Cambridge selected by yourself, and through whom the Committee can communicate their wishes. Requesting an early, and prompt reply, I am, for myself and brother Secretary,

“ Your sincere wellwisher,

“ THOMAS FREY.

“ *Jews' Chapel, March 13th, 1811.*”

“ SIR,—Mr. Crooll called upon me this morning and showed me a letter from you, which he wishes me to answer; and that the following sentiments are his own, will be shown by his subscribing his name to this letter. Mr. C. upon a general view of the plan, has no sort of objection to the proposal made by the Committee of the London Society, which, in fact, is only a modification of the one proposed by him to them, or rather a clear statement of his own ideas on this subject; which, as you are aware, from his imperfect knowledge of English customs and of the English language, might be conveyed in a manner or in language not perfectly intelligible to the Society: however, I have now the satisfaction to inform the Society that Mr. Crooll will be happy to give the person whom they may appoint as their representative the meeting in my rooms; when his own thoughts and views on this business may be stated with that precision and clearness which its importance demands. The election for a Chancellor of this University, which takes place next week, will necessarily make the place unusually crowded; and therefore it would be better to postpone the intended meeting till the week after next; if it is quite convenient to the Society, Mr. C. will be glad to meet its representative in my rooms, on Wednesday morning, April 3, half-past nine o'clock, and will then and there attend to any proposals he may make in behalf of the Society concerning the intended discussion—will be glad to read over any articles which may be drawn up for its regulation, and will suggest such alterations or additions as he may think proper.

“ Mr. Crooll desires me to return you his thanks for your letter; and I am for myself,

“ Your humble and obedient servant,

“ WM. LEESON.”

“ *Clare Hall, Cambridge, March 20th, 1811.*”

“ Signed by me,

JOSEPH CROOL.”

“ P. S.—Mr. Crooll wishes to suggest to the Society, that he con-

siders it necessary to keep his name as secret as possible: he will explain the reason of this to the person whom you may send."

The proposed meeting between Mr. Crooll and the Committee from the Society took place at Mr. Leeson's room, at Cambridge, April 3d, to arrange the time, place, and circumstances of the debate. Some demands were, however, made by Mr. Crooll, which could not consistently be complied with; in particular, he required the publication of an advertisement which would have contained a direct untruth. The refusal of the Committee to comply with this condition, as well as with another demand by Mr. Crooll of the payment of a sum of money, Mr. Crooll has made a pretext for declining the discussion which he himself proposed.

THE IMPORTANCE OF THE CONVERSION OF THE JEWS.

The substance of a speech delivered at a meeting of the Bradford Auxiliary Society, to the London Society for promoting Christianity amongst the Jews, August 27, 1814.

BY THE REV. WILLIAM STEADMAN,

Divinity Tutor in the Baptist Academy at Bradford, Yorkshire.

After the able speeches that have been delivered, I should deem it unnecessary to detain the attention of this meeting any longer; but the request of some friends now present induces me to say a few words on the subject for which we are met.

Genuine and diffusive benevolence should distinguish every Christian; and objects present themselves on all sides, calculated to call forth that god-like disposition. The poor we have always with us, and at any time we may do them good. But to relieve the temporal necessities of the poor, is one of the smallest and most limited spheres of benevolence, though necessary to its existence, and to demonstrate its genuineness in all its other operations. Its noblest object is the communication of spiritual good—raising degraded mortals, or shall I rather say immortals, from ignorance and misery, and restoring them to the knowledge, the favor, and the image of God. Hereby we tread more directly in the footsteps of that adorable Redeemer to whose matchless love we owe our own eternal hopes.

And here how extensive a field opens before us! Not now to mention the multitudes of profligate sinners every where around us in reformed countries, to whom we may have access; or the multitudes in popish countries yet bound in the chains of baneful error and superstition, whose chains are attempted to be faster riveted, for whose emancipation we can at least sigh and pray; or even the millions of

pagans, whose degraded condition and long neglected miseries, if not their hearts and voices, are crying, "come over and help us," and which cry Christians can no longer wholly refuse to hear—let me only remind you of the state of the scattered seed of Abraham, and of the claims they have to our benevolent exertions. In the luminous and energetic speeches already delivered, many topics relating to this subject have been so ably discussed, as to render it unnecessary, if not improper, for me to advert to them. I shall confine myself to the obligations we are under to endeavor the conversion of that people to Christianity; as thereby I may hope the more effectually to promote the interests of that great society, the numerous and diversified operations of which are wholly directed to this object. Let me entreat you to consider—

1. *The obligations we are under to them.* The divine promise to Abraham has been fulfilled by means of his descendants, namely, that in his seed should all the families of the earth be blessed. Our blessedness comes originally from God, and to him will the praise ultimately redound; but the instruments by whom he has sent this blessedness claim our gratitude, and, if in circumstances that need, or even admit it, have the first demand upon our pity and our help. Now these are the Jews. By them was the worship of the true God preserved in the world when lost among all other nations, and by them in due time transmitted to us. The first propagators of Christianity among the Gentiles were Jews. The penmen of the Bible, not only of the Old but of the New Testament, were Jews. The Redeemer himself, the foundation of all our hopes, the life of all our joys, our very life itself, was of the Jews: of whom, says an inspired apostle, when speaking of the Jewish fathers—of whom, as concerning the flesh, Christ came; and who, he farther tells us, (not only to raise our ideas of his native glories, but also to confer a still higher dignity on the race from which according to the flesh he sprang,) is over all, God blessed for ever. That the Jews are now in a condition admitting and loudly calling for pity and help, is known to every person of the least reflection. Surely then the obligations resulting from the inestimable benefits they have been the instruments of communicating to us, must demand our most strenuous efforts to serve them in return. We derived spiritual blessings from them, when totally destitute of them ourselves; let us endeavor to impart to them those blessings, now they are in a condition as destitute as we were when we first began to derive them from their hands. Less than this must fall short of our reasonable service, and leave us under the charge of prodigious ingratitude.

2. *The injuries we have formerly done them.* Of all the people

upon earth the Jews have, for the last seventeen hundred years, been the most cruelly treated; and, for nearly a thousand of those years, chiefly by such as have called themselves Christians. Of this remark the numerous exactions practiced upon them by the different courts and princes of Europe, and alas! by our own amongst them, in former times, of which numerous instances are on record, and the bloody and relentless process of the Inquisition in Spain and Portugal, are but too evident a confirmation. It is readily admitted that their sufferings furnish a very awful instance of the righteous vengeance of God, as well as a continued illustration of the truth of the predictions of the prophets, and especially of our Lord himself, concerning them; and may be therefore viewed as a standing evidence of our Redeemer's mission, and, consequently, of the whole Gospel. But it has been at the hands of God, and not of men, that they have merited those evils; and though prophecy has foreshown them, it has nowhere given to any nation or people a commission to inflict them. They were, it is true, fulfilling the divine purposes, and executing the divine threatenings; but, like the Assyrian of old, they meant not so, neither did their heart think so. In most instances the aggressions were unprovoked; and in those in which just cause of complaint had existed, resentment and outrage were carried beyond all bounds. We cannot therefore but consider such injurious treatment as very offensive to God, and as tending in a great degree to harden their hearts, and render inveterate their prejudices against the Gospel. Surely it behoves us, then, to use all our efforts to repair those injuries: and how can we more effectually repair them than by assiduously endeavoring, by every proper means, to bring those who have sustained them to the knowledge and the faith of Christ?

3. *The very awful apprehensions we are compelled to entertain concerning them while they remain unconverted.* As they are in a state of open, avowed hostility to the Gospel which reveals the only way of salvation, and to Jesus Christ the only Savior; as believers in the divine authority of the New Testament, we cannot but feel the most awful apprehensions for their eternal state. Of the final state of many who call themselves Christians we stand in doubt; of that of the multitudes of the inhabitants of the heathen world we have still more serious forebodings; but of the Jews most of all. Though the characters of many called Christians may be extremely doubtful, charity will bid us hope the best; and will also probably bid us be silent on the final state of many of the heathen: as we cannot absolutely say that the great Lord of all cannot, or will not, in some particular instances, employ means for their salvation with which we are unacquainted: at least we know, that, great as their other crimes

may be, as they have not been favored with the Gospel, they will not be involved in the great sin of rejecting it. But the hope of this diminution of their misery is what we have no reason to cherish respecting the Jews. They are rejecters of the Gospel, and our Lord himself says to them in the plainest terms, "If ye believe not that I am He, ye shall die in your sins." What an overwhelming consideration is this, and to what unwearied energy should it excite us! While in this state of unbelief, through the just judgment of God inflicted in the course of his mysterious providence, their condition in this world is extremely degrading, many particulars of which have been very forcibly and pathetically represented by those gentlemen who have already addressed you: but their state in this world bears no comparison to what we have every reason to apprehend awaits them in the next. Oh, then, if we have the hearts and feelings of Christians, let us awake all our energies in endeavoring to rescue them from destructive ways; that we may save their souls from death and hide a multitude of sins.

4. *The visible and glorious display of the divine power and mercy in their conversion.* In every instance of conversion we are taught to acknowledge the hand of God; we are his workmanship, created in Christ Jesus unto good works. Where the previous character has been less manifestly hostile to God and to his Gospel, this divine interposition is less obvious; but in the conversion of the Jews it will be displayed in its brightest lustre. Their fathers crucified the Lord of glory. Their posterity have, from age to age, inherited their dispositions. Their determined opposition to Christ has been sanctioned by the practice of ages; and their antipathy to the Gospel has been increased by habit of upwards of seventeen hundred years standing. The veil upon their hearts grows thicker and more impenetrable. Their hostility to the religion of Jesus Christ has been likewise the most avowed and public, and cannot be given up by them without acknowledgments the most mortifying to their feelings, and which will load their ancestors with the guilt of the most atrocious crime, and themselves with that of having been the constant abettors of it. What a surprising change then must take place in them when they shall turn to the Lord! Their prejudices will be overcome, their enmity subdued, and their reception of the long rejected Savior the most cordial and the most public! "They shall look on him whom they have pierced, and shall mourn for him as one mourneth for his only son, and shall be in heaviness for him as one that is in bitterness for her first born. But how manifest will be the hand of the Lord. In this view is their conversion uniformly represented in prophecy. Ezekiel was led by the Spirit into the valley which was full of bones;

he saw very many in the open valley, and lo, they were very dry ! Upon his survey of them, he was asked this striking question, Can these bones live ? Do we wonder at the hesitation which marked his reply, "O Lord God, thou knowest ?" Most certainly, if they should live, it must be by the immediate and visible interposition of almighty power. But his eyes saw these bones come together, bone to his bone—saw sinews come upon them ; and flesh and skin covered them—yea, breath entered into them ; and they in consequence thereof arose, and stood up upon their feet, an exceeding great army. I need not make the application ; God himself has already made it, and informed us that *these bones are the house of Israel*. All who are warmed with zeal for the honor of God delight in tracing the operations of his hands, and wish to see his name acknowledged. Surely then the conversion of this long neglected nation must attract their notice. When the nations shall see and be astonished at all their might, they shall lay their hands upon their mouths, and their ears shall be deaf ; they shall be afraid of the Lord their God, and shall fear because of him.

Nor will the divine glory be manifested merely by the greatness of the event, but also by the acknowledgments of the Jews themselves upon the taking place of it. What honor was brought to Jesus Christ by Saul's embracing Christianity, and becoming a preacher of the faith which he had before destroyed ! Now he allows us to consider him as a pattern to them who shall hereafter believe unto life everlasting, probably referring chiefly to the Jews his countrymen. And O how pungent will be their grief for their long continued unbelief and rejection of Christ ! How ardent their gratitude, and how loud their praises for pardoning mercy ! How zealous and unwearied their efforts in the cause of that great Redeemer whom they will now most cordially embrace ! Some one conjectures that the Jews, upon their own conversion, will become missionaries to the world at large : nor is this conjecture improbable ; as their ardent zeal, and their large acquaintance with the world, arising from their scattered situation, will eminently fit them for such an important service. But whether or not this may prove only a conjecture, I venture to remark once more—

5. *The aspect this great event will have upon the salvation of the world at large.* It does not become us positively to decide upon the order in which events, yet future, will take place ; but carefully to attend to the language of Scripture. From that infallible source of information there seems sufficient reason to conclude, that, previous to the most extensive spread of Christianity promised in the latter day, the conversion of the Jews shall take place ; or, to speak more accu-

rately, that their conversion shall be the first great leading step towards it, and shall be immediately followed by it. Paul, in the 11th chapter of his epistle to the Romans, seems clearly to indicate, that as the fall of the Jews was the riches of the world, and the diminishing of them the riches of the Gentiles, the fullness of them, that is their conversion as a body to the faith of Christ, will be productive of an immensely greater benefit to the world, even like that of life from the dead—yea, farther, that the removal of that blindness which has happened to the main body of them, shall be at least an event cotemporary with the fullness of the Gentiles.

Out of regard therefore to ourselves as Gentiles, let us labor and pray for the conversion of the seed of Abraham. And let us remark this obvious difference between the conversion of the gentile world to christianity effected by the ministry of the apostles, and that of the Jews promised in the latter day. The former was in consequence of the rejection of the Jews, as is plain from the chapter already referred to; but the latter, instead of being the result of the rejection of the Gentiles, shall be attended and followed with their fullness. This, it is true, is a very mysterious arrangement of the all-wise providence of God, but should never fail to excite in us the greatest compassion for the Jews, and the most ardent desire for their conversion. We have nothing to fear for ourselves, but on the contrary, every thing to hope from such an event. Yes; then, in its fullest and most glorious extent, shall the blessing of Abraham come upon the Gentiles, and all the ends of the earth shall see the salvation of God.

Let no one suffer his efforts to be paralyzed by an idea that the conversion of the Jews is an event yet far distant, and that therefore our endeavors after it will be in vain. How far distant this desirable event may be, is not for us to ascertain: it is not for us to know the times and the seasons which God has reserved in his own power. But be it ever so far distant, it does not thence follow that our efforts will be in vain. If we do not see the harvest, we may participate of the first fruits; or if we be not favored to participate even of them, we shall sow immortal seed, which will in due time spring up and produce a plentiful crop. What has been already accomplished is important, and ought not to be overlooked. It affords a fair specimen of what may be expected to be achieved by persevering exertion. Though David was not allowed to build the temple of the Lord, yet his preparations were of essential use in its erection by Solomon his son; and his desire to accomplish that great undertaking himself, received the approbation and the plaudit of his God.

NARRATIVES OF CONVERTED JEWS.

(Continued from page 96.)

I had no sooner tasted of the grace of God, than I was desirous to invite others to come to the fullness of grace and mercy in Christ Jesus. With pleasure I embraced every leisure moment to visit the sick, and twice every week I went to the poor house. Here I had the first opportunity of speaking of the love which my dear Redeemer bears to sinners in general, and which he has manifested to me in particular.

The effect which the change of my dispositions had upon my master deserves the attention of the reader. Before my acquaintance with Mr. Thorman and his friends, I spent generally one or two days in a week in idleness, and took care to work no more than just enough for my support. My master therefore treated me with the greatest kindness, in order to keep me diligently at work; but from the time when I began to labor hard and faithfully, on Mondays as well as on other days in the week, so as to earn nearly twice as much wages as before, he not only looked coolly upon me, but very soon dismissed me from his employment, without being able to assign a single reason for his conduct. O the enmity of the carnal mind! But blessed be the Lord, who often overrules the bad conduct of man to accomplish his own gracious purposes.

It is a custom in Germany for masters and journeymen to dissolve their connection at Midsummer and Christmas only, but my master having dismissed me about two weeks before Midsummer, I could not expect to meet with another until that day arrived. I went to Mr. Thorman and told him that I intended to leave Prentzlow, as I could not bear the idea of spending my time till Midsummer-day in idleness. Mr. Thorman informed me that a friend of his, Mr. Boettcher, was going to Berlin, who would no doubt procure a master for me. He gave me also a letter of recommendation to Mr. Burgett, a shoemaker at Berlin. On the 20th of June, 1799, I took an affectionate leave of my dear friend Thorman. Never was any thing more painful to me than parting with this man. Nor have I scarcely ever met with one altogether like him. It would be unsuitable, nor do I think it necessary, to detain the reader by a particular account of this excellent disciple of Christ. But as his praise is in all the churches in Germany, it may not be improper to insert at least the following letter of his, which was given to me by Mr. Boettcher on the evening of the first day of our journey to Berlin.

“DEAR FREY,—You are now going to Berlin. It is possible we shall not see one another again in this life. Remember what you have seen and heard in this place; and follow the instructions which you have received. Read diligently the word of God, and pray at

the same time that your understanding may be more and more enlightened to see, and that you may feel more of the deceitfulness of your own heart. For in *your heart* (as Bunyan observes) are seven abominations, which you must see every day, as long as you live, and which must constantly drive you to Jesus your Savior.

"The seven abominations are these:—

"1. Inclination to unbelief.

"2. Forgetfulness of the love and mercy of Jesus Christ.

"3. Trust and confidence in your own works.

"4. Wandering thoughts, and coldness in prayer.

"5. Neglect of watchfulness after prayer.

"6. Prone to murmur against God and man.

"7. You can do nothing that God has commanded you without mixing with it self-will, self-love, pride, positiveness, ambition, &c.

"When you would do good, evil is present with you. Now, when you feel this, you must flee, by prayer and supplication, to Jesus the crucified, as a poor miserable and helpless sinner, that his atoning blood may cleanse you from these abominations, and that his Holy Spirit may change your heart and renew a right spirit within you. If you do not this every day, truly, uprightly, and diligently, you will be lost at last, notwithstanding you have been baptized as a Christian, and received the Lord's Supper frequently."

To be thus characterized, and to be directed to such a remedy, was a hard lesson for flesh and blood. But, through grace, I have learned to believe that these seven abominations are but a part of that world of iniquity within me, and that I am daily indebted to the grace of God, by which I am restrained from sin, and kept in the path of righteousness, holiness, and peace.

Mr. Thorman proceeds in his letter:

"You must likewise pray for wisdom and understanding to learn your trade thoroughly. Be diligent and faithful in your employment; remember you work not only for men, but you have a Master in heaven, even Jesus Christ. If you feel your work to be hard, consider that the Lord Jesus Christ has sweetened it, having himself labored (as is most probable) as a carpenter till he was thirty years of age. If you do this, even the ungodly master will esteem you; and none will hinder you in your devotion or prayer, if performed in its season. Happy will you be if you follow my advice, but miserable will you be if you despise my counsel. The Lord be your guide. Amen.

"I am your sincere friend,

"J. F. THORMAN.

"Prentzlow, June 20, 1799."

Saturday, June 22d, on my arrival at Berlin, I went to the house of

call; on my inquiry after Mr. Burgett, I was told that he was a dangerous and infectious person, one of the "praying brethren," and that he scarcely ever visited the house of call. However, I soon found him, and was received in a most affectionate manner. He recommended me to a pious young man to lodge with, from whom I derived many spiritual benefits.

The next day being the Lord's Day, I went in the morning, with Mr. Burgett, to the Rev. Mr. Woldersturff, a venerable aged minister of the Gospel. By this valiant soldier of Christ I was privately instructed how to put on "the whole armor of God." In the afternoon I called upon a friend, to whom I had a letter of recommendation.

This gentleman took me in the evening to a Moravian chapel, or congregation of United Brethren, when the Rev. Mr. Cunow preached from Luke, 5 : 8. "When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me, for I am a sinful man, O Lord."

The simplicity of the place of worship, the regularity and order of the congregation, the subject of discourse, and the manner in which it was delivered, made a lasting impression upon my mind. Ever after I attended the public meetings of this Christian Society, and very soon obtained liberty to attend their private meetings on Wednesday and Friday evenings. I was just at the point of being received as a member of this highly respected community, when I was prevented by joining the Missionary Seminary. But although I did not actually become a member, yet my attachment to them has never been diminished. My heart has ever rejoiced to meet with one of these plain and humble followers of the Lamb.

It was among these Christians I heard of the love of Jesus in every sermon, and saw him, as it were, crucified before my eyes. It is true, I have since seen the impropriety of preaching *nothing* but the love of Christ, as manifested in his sufferings, yet I still agree with them, that Jesus Christ ought to be the *sum* and *substance* of every discourse. A sermon without Christ, is like a body without a soul.

I was but a few days at Berlin, when I obtained employment from a master who feared God and regarded men, at whose house I remained till I entered the Missionary Seminary. The circumstances which led to this change in my life are as follows.

CHAP. V.

ENTRANCE INTO THE MISSIONARY SEMINARY AT BERLIN.

The reader will not be surprised to find that the trade which I learned was almost beyond my strength, if he considers but for a mo-

ment the manner in which I had been educated, and the way in which I had employed myself among my own nation. My health was much impaired, and frequently I found such pain in my breast as not to be able to work. My master, who often sympathized with me under my afflictions, one day proposed to procure my admission into a free school, where persons are educated to be school-masters. Nothing could have been proposed more suitable to my education, former employment, and natural inclination than this; I therefore approved of the plan, and thanked my master for the kind interest he took in my welfare. But O how wonderful are the ways of the Lord! One evening, at my devotional hour, when reading the sacred Scriptures, I was forcibly struck with the following words:—"Then said Jesus unto his disciples, if any will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 24-26. Whilst meditating upon these words, my mind was deeply impressed with the danger of entering this school, where true religion was but little known; and I reflected, that although this situation might greatly improve my bodily health and temporal circumstances, yet it was very likely to lead to the ruin of my soul. After much prayer to God for direction, I resolved to continue in my employment till divine Providence should point out a situation pregnant with less danger to my eternal welfare.

On the same night I had a most remarkable dream, the substance of which is briefly as follows: It seemed to me as if I saw my dear Redeemer standing before my bed, and could hear him distinctly saying, "Fear not, you shall be a physician to heal many of their diseases." I replied, "By what means shall I become a physician, who am a stranger in the land?" The answer to this was, "You have many friends in this place." With these words the vision disappeared, and I awoke from my sleep, arose from my bed, and fell upon my knees, spending a considerable time in prayer and praise. This dream has often since led me to adore the wonderful condescension of the Son of God to strengthen the weak and feeble in the flock, in various ways and by different means. How fitly and faithfully does his conduct answer the prediction concerning the Messiah. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. A bruised reed shall he not break, and the smoking flax shall he not quench." Isa. 40: 11; 42: 3. The young man mentioned above, who slept in the same room with me, gave me no rest

till I told him what was the burden upon my mind, and the circumstance which had transpired in the night. Without my knowledge, he spoke to his friends on the subject, and introduced me to many pious and excellent Christians, who comforted me under my bodily afflictions, and in whose company I was much builded up in our most holy faith. My friend, as well as myself, understood the above-mentioned dream only in its literal sense, namely, that I was to be a practitioner of medicine; and therefore he formed a plan, and used his influence amongst his friends to procure the necessary support whilst I was studying that science. But this seemed not to be the will of Providence, and therefore it came to nought.

This amiable young Christian, a pattern of brotherly love and affection, and clothed with humility as with a garment, first introduced me to the Rev. Mr. Jaenicke, minister of the Gospel to the Bohemian congregation. Whilst mentioning the name of this servant of Christ, I should certainly have considered it my duty to speak of his excellent character; but conscious of my inability to do justice to the subject, I shall merely observe that he was a man of God, anointed with the Holy Ghost, and constantly going about doing good.

One Sabbath, toward the close of 1799, when returning from the Moravian chapel, I was met by several young men, one of whom said, "Well, brother Frey, should you like to go as a missionary?" "Yes," said I, "I am willing to go any where whithersoever the Lord Jesus Christ should be pleased to send me." "You had better," said another, "go to Mr. Jaenicke and give in your name." Accordingly I went to Mr. Jaenicke, who, after having had some conversation with me, especially on the nature of the work of a missionary, inserted my name amongst those who had already offered themselves as candidates "to preach among the Gentiles the unsearchable riches of Christ." Several months elapsed before we knew for a certainty that the seminary would be established. Mr. Albrecht, one of the candidates, and myself, went with letters of recommendation from Mr. Jaenicke to Baron Van Shiernding, of Dorbrylugh, in Saxony, at whose expense the Seminary was to be supported; and a few weeks afterward we received orders from him to quit our worldly occupations and devote ourselves to study, under the care and superintendence of Mr. Jaenicke. In the month of February, 1800, the Missionary Seminary was opened, and seven students were received, viz. Messrs. Albrecht, Hardwig, Langner, Palm, Schreibfogel, Ulbricht, and myself. The missionaries, in this seminary, were not designed for any particular place among the heathen, nor to be sent out by this institution, but merely to receive the necessary education, and then to be sent by any missionary society. From this circumstance

a very great difficulty arose; for not knowing the place of our future destination, it was impossible to determine what language we ought to learn. Mr. Jaenicke and his friends therefore resolved that we should be taught the rudiments of several languages. Accordingly we began Latin, Greek, Hebrew,* Dutch, French, Arabic, and Syriac. Besides this, we had to attend on several other lectures, such as theology, geography, music, medicine, &c. &c. Our work was hard, and nothing but love to immortal souls, and an earnest desire to promote the honor of a precious Savior, could have supported us. Those who wished to make themselves masters of the lessons they received, had need to redeem every moment of their time. Seldom did I allow myself six hours' sleep, and very frequently I sat up whole nights.

While at this seminary, we had not the privilege of preaching publicly, for none are licensed to preach but those who have been regularly educated at a university; however, we composed each a short discourse once a fortnight, and delivered it at Mr. Jaenicke's own house, where some friends were admitted. Before we had reached the end of the first year in the seminary, a change took place in the circumstances of our excellent patron, which threatened the ruin of the institution, and we were actually told that in a month's time we were to return to our former employments; but blessed be the Lord, who hears and answers the prayers of his people, Mr. Jaenicke, our dear father, as we wished to call him, wrote to different societies and private Christians, to afford their aid to support the infant cause. Under these circumstances, the faith, hope, trust, and patience of Mr. Jaenicke, were tried in a most remarkable manner. The funds of the institution were often so exhausted that he was obliged to pay for our sustenance, for several weeks together, out of his own property, without the least certainty of ever being repaid. Toward the close of 1800, Mr. Jaenicke received a letter from Dr. K——, of H——, requesting that the candidates might be examined, and one of them chosen for the Danish Missionary Society; but that Mr. Frey should not be examined, as they did not wish for him, on account of his having been a Jew.

On the day of their examination, being left alone in the academy, my mind was much affected by the thought of my being excluded from the examination, and thought unfit or unworthy of the office. I humbled myself before God, and after having spent some time in prayer, I wrote the name of each candidate upon a piece of paper,

* Although the Hebrew might be called my native language, yet I attended the lectures, to learn it more grammatically.

and took one, to see, as it were, whom the Lord had chosen.* To my great surprise, I had taken my own name; but as I was expressly excluded, I did not know what to make of it: however, I comforted myself with these words, "what I do, ye know not now; but ye shall know it hereafter:" nor was it a long time before this circumstance was quite plain; for though brother Schreibfogel was then chosen, and left the seminary some time before me, yet it was myself who *actually* entered upon the labors of a missionary before any of the others.

With the beginning of the year 1801, Mr. Jaenicke received several very encouraging letters and liberal donations from the society at Basle, from the Missionary Society in London, and from private Christians. On the 11th of June, 1801, Mr. Jaenicke informed us that the London Missionary Society had written for three missionaries, to be assistants to Dr. Vander Kemp, in Africa. After a most solemn prayer to God, he *chose* brother Palm, Ulbricht, and myself. On the 11th of July, 1801, we left Berlin, and began our journey to England.

But before I conclude this chapter, I will take notice of one circumstance at least, which occurred whilst at Berlin. One day when taking my dinner as usual in the eating-house, I was much struck with the conversation of some persons at the table; their language and expressions respecting our blessed Savior were so horrid and blasphemous, that I could bear it no longer, but addressed them in the following manner: "My friends, you profess to be Christians, but by your words you manifest that you are at present as great and bitter enemies to Jesus Christ as those who crucified him. Had you charged my brother or my friends with half of that with which you have charged my God and Savior, I should certainly have summoned you before a court of justice: and suppose that you should not be able to prove what you have asserted, what would be the consequence? But, alas! there is no tribunal in this metropolis where I could defend the character of my blessed Savior: however, be it known to you, that there is a day coming, when both you and I shall stand before the Judge of the whole earth; when the books will be opened, and your present conversation will be read before an innumerable company, with the addition, that a person then present, who was once a Jew, but had embraced the christian religion, reproved you for the dishonor cast upon your Savior." Here I was interrupted by a young man, Mr. Rockenstein, who said, "So, you have changed your religion?"

* Being at this time intimately acquainted with the Moravians, who make use of the lot, I followed their example.

I think that is the worst thing a person can be guilty of. Every person ought to keep to the religion in which he was brought up." "Before I answer your question," said I, "or justify my conduct, permit me to ask—do you believe the Bible?" "I would," was his reply, "but I cannot." "I should be glad to have some private conversation with you." We paid for our dinner, and took a walk together. Upon inquiry, I found that Mr. Rockenstein was a native of *New Brandenburgh, Strelitz Mecklenburgh*, the place where I was received a member of the christian church, and where I finished my apprenticeship; on which account I was considered as a native of that place, and usually called Brandenburgher. This circumstance united our affections, and rendered our conversation free and unreserved. Mr. R. told me that he was led to doubt the truth of the Bible, because there were several things in it which he could not reconcile with the perfections of God, and other things which he could not understand. I endeavored to remove his doubts, and before we parted he promised to call on me the next day.

(To be continued.)

The reader will doubtless remember the resolution of the American Society for meliorating the condition of the Jews, contained in the preceding number, to distribute amongst the Jews in this country and in England, suitable books and religious tracts, and to get "Joseph and Benjamin" translated into the German language, for the use of the Jews in Europe. The editor has the pleasure to record the following donations received for that noble object.

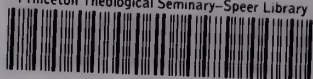
R. M. Blatchford, Esq.	\$10 00	R. Webber,	\$5 00
D. Fanshaw,	10 00	Wm. Albertson,	5 00
Peter Hill,	10 00	Dr. Buchan,	5 00
— Hazlet,	10 00		

NOTICE.

The subscribers will please to remember that the work is to be paid for on the deliverance of the first number.

I-7 v.1
Jewish Intelligencer

Princeton Theological Seminary-Speer Library



1 1012 00314 8212